EVIL GLANCES: A REMEDY

“Bad Nazri ka ilaj”
(Abridged English translation)

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Translation

M Abubakr

TABLE OF CONTENTS

TRANSLATORS FOREWORD 1

FOREWORD TO TRANSLATION 4

FOREWORD 5

INTRODUCTION 9

VERSES OF THE QURAN 11

- An unintentional glance is forgiven 11
- Protecting the private parts 12
- Maintaining the purity of the heart 12
- Tawfiq is taken away 13
- The evil glance is the first step to Zina 13
- The avenues of Zina 15
- Listening to Non-Maharim 15
- Women's hair 15
- A woman’s leftover 16
- Evil glance is the root of all evils 16
- Behaviour with strange men and women 16
- Sins stain the heart 18

- Old men are also guilty 18
- Saints perceive the sins of the eyes 18
- Sins of the heart 19
- The sin of the heart is the most severe 19
- Safeguarding the ears 20
- Love for beauty 20

AHADITH REGARDING EVIL GLANCES 22

- Hadith 1 (An accidental glance) 22
- Hadith 2 (rights of the road) 23
- Hadith 3 (six things guarantee paradise) 23
- Hadith 4 (poisonous arrow of Shaytan) 23
- Hadith 5 (the sweetness of worship upon restraining the gazes) 24
- Hadith 6 (a severe warning) 24
- A major sin 25
- Hadith 7 (Men and women who stare) 25
- Hadith 8 (Zina of the eyes) 26
- Hadith 9 (Allah's Ghayrat) 26
- Hadith 10 (eyes that will not cry on the day of judgement) 27
- Hadith 11 (looking at beardless boys) 27

HARMS OF EVIL GLANCES 29

- Taking the sin lightly 29
- More important to safeguard eyes than private parts 30
- Evil glances deepen the wound 30
- One is never satisfied 31
- The sweetness of worship is taken away 31
- Transfiguring of faces 31
- Refraining from all types of evil glances 31
- Two incidents 32
- Pictures 33
- The tragedy of the TV (internet) 33
- Harms of the internet (screen time) 33
- Nude images 34
- The outcome of nudity 34
- Peeping into someone's house 35

NOBLE GLANCES 36

- Reflecting on the universe 36
- Reflecting over fruits 37
- Sight without insight 38
- A believer's intuition [Firasat] 38
- Reciting the Holy Quran 39
- Reading books and helping the poor 39

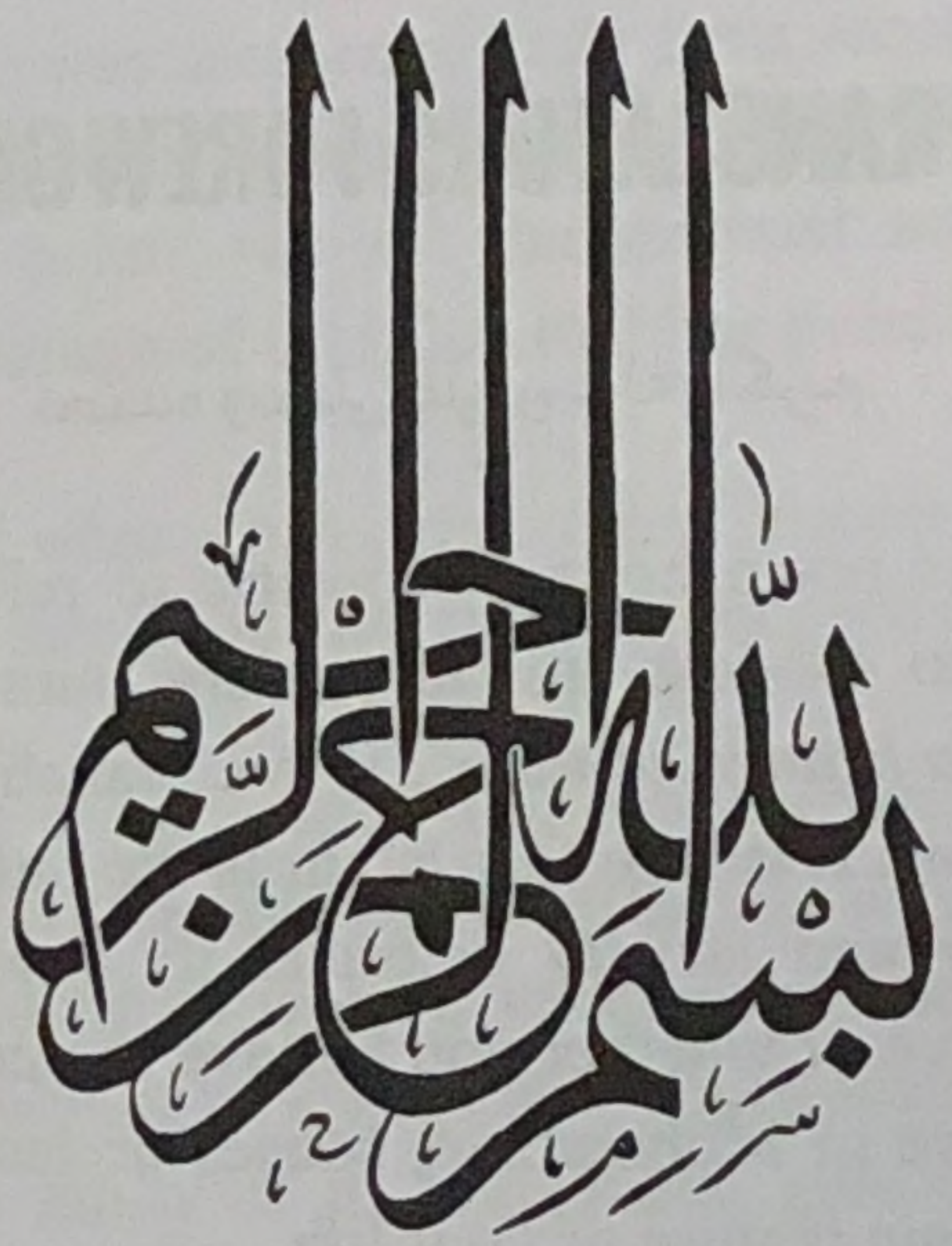
STATEMENTS OF THE SCHOLARS 40

THE REMEDY 46

STORIES FROM THE SAINTS 49

- Shaytan is with everyone 49
- What benefit in looking? 49
- An alarming incident 50
- Forgetting the Quran 50
- Get married 50
- Encouragement of Yusuf AS 51
- A unique incident 51
- The blessings of Tawbah 52
- The cave opens 52
- Anyone can slip 54
- Repentance from an evil glance 54
- Piety 54
- Two Shaytans with a beardless boy 55
- She gave her eyes 55
- Sin upon sin 56
- Always looking down 57
- Deprived of Kalimah 57

EPILOGUE 62



TRANSLATORS FOREWORD

نحمده ونصلى على رسوله الكريم

Modesty (*Haya*) is not a concept specific to religion. Modesty and anything related to Modesty matters every human. The Prophet ﷺ said: "*Modesty is a branch of faith*"; it is a branch of faith (*Iman*) and not Religion (*Islam)*. It is true that Islam is the only religion that truly promotes modesty and strictly instructs it; however, if you are a believer, irrespective of whether you believe in one God or the trinity; whether you believe in Muhammad, Moses or Jesus, modesty should always be an intrinsic feature of your life.

This was the case until recently. Not only Muslims, but even Christians and Jews had some sort of modesty; they would not allow their women and daughters to go out bare-legged, let alone semi-naked. But this changed, and after the two world wars, with the mass disappearance of the old generation, who were very much inclined to a modest, decent and moralistic society, a new generation was ushered in, and it was almost as if an era of immorality, immodesty and sexual freedom was intentionally brought upon us.

From the sacred precincts of the Haram to a secluded corner in a Masjid prayer hall, almost every place was somewhat touched by this

indecent and immoral assault. And the biggest victim of this assault was our eyes, it became almost impossible for us to protect our gazes in this environment. If someone managed to avoid the inviting face of an actress on a billboard, he certainly couldn't avoid the face of a non-Mahram lurking on his breakfast cereal box, or the face of a Non-Mahram that crept in through the letterbox. And consequently, this silent but deadly killer, covertly destroyed our spiritual lives.

Maybe the glance was accidental, only for a second, but over weeks and months, these glances accumulated into hours of looking at Non-Mahram, and as a result, we lost the spiritual strength, pleasure in worship and the courage of sacrifice that our pious predecessors once possessed.

What we see and what we eat has a direct impact on our spirituality, and therefore, it is important that our food is pure and what we see is also pure.

The greatest sin of our times, not only in the western world but even in the Arab world is not *Zina* or *Riba*, but it is *Bad Nazri*, casting lustful glances, looking at women whether on the streets, screens or magazines. Every one of us knows how much we are safe from it and how much we are guilty of it. May Allah give us all the ability to protect our gazes all the time.

Alhamdulillah, Hadhrat Maulana Hashim Saheb DB authored a very concise yet beneficial and informative book on this important topic. May Allah grant him the best of rewards. I read this book, and not only did I benefit from its contents, but it also opened my eyes to a few realities to which we rarely pay attention. I had never really intended to read this book, and I was only introduced to this book through my honourable colleague, Maulana Tahir Mayat DB. Maulana had initially started the translation of this book, however, due to his other religious commitments and writings, he could not complete it. Nevertheless, due to the importance of the topic

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Maulana approached me and very sincerely requested if I could take up the task to complete the translation. Despite my inability and hesitancy, I found it disrespectful to give Maulana's desire a setback, and therefore, taking the name of Allah, I acceded to Maulana's request.

I started the translation anew and Alhamdulillah through the grace of Allah it was completed in mid-Sha'ban 1442ah. I have deliberately omitted those passages that are academic and those passages that discuss the intricacies of Tasawwuf which may not be related to the general public. For translating verses of the Quran, I have used "*The Noble Quran*" by Mufti Taqi Usmani, and for translating Ahadith, I have primarily used sunnah.com.

Finally, I would like to express my sincere gratitude to Hadhrat Mufti Ibrahim Raja Saheb DB, who took out time to proofread this translation and write a foreword, and Maulana Tahir Saheb who provided me with this opportunity. May Allah accept this effort and make it a means of Sadaqah Jariyyah for the author, Hadhrat Maulana Hashim Saheb DB.

M Abubakr
Monday 15th Sha'ban, 1442ah

FOREWORD TO TRANSLATION

Mufti Ibrahim Raja saheb DB
(Senior lecturer of Hadith, Darul Ulum Arabiya al-Islamiyah, Bury)

بسم الله الرحمن الرحيم

We praise Allah the most merciful and we send peace and salutations on his beloved Prophet ﷺ.

Casting unlawful gazes is a widespread disease of the heart which very few are protected from. It is narrated by the Prophet ﷺ: The unlawful gaze is a poisonous arrow from the arrows of the devil, whoever protects his gaze out of the fear of Allah, Allah will replace it with such Imaan (faith), the sweetness of which he will feel in his heart.

Imam Ghazali RA has said that the unlawful gaze has a profound effect on the senses as well as the heart. It also has a negative effect on one's spirituality. It is for these reasons our beloved Ustaad Hazrat Maulana Hashim Saheb (Mada Zilluhul Aali) authored a small book on this topic which is very concise yet beneficial for those who wish to save themselves from this disease. Its translation was carried out by Maulana Abu Bakr Saheb and he has truly excelled in this. I pray that Allah accepts his hard work, bless his knowledge and work and take the Khidmat of Din from him. Amin.

Ibrahim Raja
Wednesday 13th Rabi' al-Awwal, 1443

FOREWORD

Mufti Isma'il Kacholwi Saheb
(Jami'ah Islamiyyah, Dabhel, Gujrat)

نحمده ونصلى على رسوله الكريم! اما بعد

Allah has bestowed upon us countless bounties and if we were to make multiple efforts to try and innumerate them, we will never be able to. Allah says in the Quran:

وَإِن تَعُدُّواْ نِعْمَةَ اللهِ لاَ تُحْصُوهَا إِنَّ اللهَ لَغَفُورٌ رَّحِيمٌ

If you count the bounties of Allah, you cannot count them all. Surely, Allah is most-forgiving, very merciful [al-Nahl: 18]

If we were to just ponder over a presumably small bounty, the eye, we would be amazed at how such an intricate and sensitive organ has been kept under such protection, and what a great advantage it is to have them. Every individual acknowledges that the loss of eyes is a loss of life, yet how many of us use these eyes in the correct avenues; how many of us thank Allah for them and how many make an effort to safeguard them?

The Qur'an mentions various occasions for the use of the eyes:

أَفَلَا يَنظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ

So, do they not look at the camels how they are created [al-Ghashiyah: 17]

Elsewhere in the Quran, Allah says:

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ

Say, "Travel in the land and see how was the fate of the sinners" [al-Naml: 69]

Regarding the misuse of the eyes, the Holy Quran says:

قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ

Tell the believing men that they must lower their gazes and guard their private parts... [al-Nur: 30]

Women have also been specifically addressed:

وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ

And tell the believing women that they must lower their gazes... [al-Nur: 31]

Elsewhere, the Holy Quran explains the purpose of our eyes:

لَكُمُ السَّمْعَ وَالأَبْصَارَ وَالأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

And He made for you: eyes, ears and hearts, so that you may be grateful [al-Nahl: 78]

In Sura Sajdah Allah says:

وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

And he granted you the (power of) hearing and the eyes and the hearts, little you give thanks [al-Sajdah: 9]

We will be accountable for our eyes in the hereafter:

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولٰئِكَ كَانَ عَنْهُ مَسْؤُولاً

Surely the ear, the eye and the heart, each one of them will be interrogated about [al-Isra: 36]

Unfortunately, it is a great pity that instead of expressing gratitude for this precious gift by looking at the creation and makings of Allah, and thereby acquiring the recognition of Allah and spiritual insight, we have become so habitual looking at every forbidden thing that our hearts no longer detest it. Especially in our places, where immodesty is common and also in the author's place of residence, where along with immodesty, nudity is also common. Almost every person has lost the consciousness that casting evil glances is a deadly sin; and worse still is that the new generation does not even deem it as something despicable and an act of sin.

In such times, there was a pressing need to publish a book that would specifically elaborate on this topic in light of Quran and Hadith; a book which contains the statements and directives of the saints, and which appealingly brings to light ways to refrain from casting evil glances through promises and warnings.

I congratulate my honourable colleague, Maulana Hashim Jogwari who mustered the courage and initiated this task to fulfil an urgent demand of our times and he has truly done justice to this topic. May Allah grant him the best of rewards and accept this work of his. Ameen!

I have an old friendship with Maulana. Even during his student days, while he was studying in the seminars of Gujrat and then in Mazahir al-Ulum Saharanpur for further studies, I had the opportunity to spend many years in his company. Because of his pure character, natural piety and determination he was known amongst the students as "Sufi Saheb". Student days are generally a golden period of freedom and carefree for students, and if they manage to do anything then it's nothing more than being punctual with lessons, but the author, as well as punctuality, passion for study and revision, he was also very fond of participating in Tablighi gatherings; engaging in Zikr and adopting the company of the saintly scholars. Consequently, by the time he graduated, as well as the potent abilities he possessed, he had also gained much of spirituality.

After graduating from Mazahir al-Ulum, he was enthusiastic to become a hafiz and eventually after some effort he was blessed with this honour also. Thereafter, he continued to serve a Madrassah in his local town and then towards the end of the year 1388Ah, he travelled to England on the persistent request of individuals from Bolton; and, to perform the Sunnat of Nikah; and more than anything, with a passion to serve the Deen. There too, Allah benefited the Muslims of Britain through his beneficence. At first, Madrassah Rahimiyyah Imdadiyyah, and later, the Darul 'Ulum near Bolton was a result of his sincere efforts.

May Allah accept all his efforts and the efforts of his colleagues and make them a means for the preservation and propagation of Deen.

The book that you have in front of you "*Bad Nazri ka 'Ilaj*" which was written in that very environment will Inshallah prove to be an antidote, especially in that poisonous environment. The references and sources are all reliable and a lot of hard work has been put through to collect these scattered contents. May Allah accept it and make it a means of reward in the hereafter and make it a means of guidance for everyone. Ameen!

وصلی الله تعالی علی خير خلقه محمد وآله واصحابه واتباعه اجمعين

INTRODUCTION

Hadhrat Mawlana Hashim Saheb DB

الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام على سيد المرسلين
وخاتم النبين وعلى آله الطيبين واصحابه اجمعين – اما بعد

Who is not aware of the environment in Europe and Britain, where nudity and liberty have reached their extremes, and amazingly, the ignorant ones label these harmful acts as modernism. Every individual: the poor and rich, literate and illiterate, the intellectual and the ignoramus have become so obsessed with this modernist mindset that they satisfy themselves by legitimising these sinful desires in parliaments.

In such an environment, it is almost impossible for a pious and chaste Muslim to protect himself, however, may we be sacrificed upon Allah and his Rasul; they have shown us a way out of every darkness and trouble. Whichever darkness a believer falls into, if he has the light of Shari'ah, he will never get lost.

To save us from the influence of such environments, Allah says in the Holy Quran:

قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ

Tell the believing men that they must lower their gazes [al-Nur: 30]

In a Hadith, the Prophet ﷺ has said, "*The glance is a poisoned arrow of Shaytan.*"[1]

The above-mentioned verse of the Holy Quran and the Hadith is in essence the crux of this short book, and this book is simply an

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[1] Musnad Ahmad

explanation of them. May Allah give us all the ability to sincerely act upon it all.

Neither do I have the aptitude, neither is Urdu my native language and nor am I familiar with Urdu literature. However, with the hope that Allah makes this a means of my salvation and grant everyone the ability to act upon it, I started this task taking the name of Allah.

I have divided this book into seven chapters:

1. Qur'anic verses. There are three verses, and each verse has been expounded with notes from various books of *Tafasir*.
2. Ahadith that warn against casting evil glances. There are eleven Ahadith with occasional explanatory notes.
3. The different types of evil glances and their harms.
4. The distinct types of praiseworthy glances.
5. Forty statements of our pious predecessors about evil glances. Seven of these are the statements of my teacher and spiritual mentor, Sheikh al-Hadith Maulana Muhammad Zakariyya Ra which are especially important.
6. Remedies for evil glances. Twenty-one remedies have been mentioned in this chapter and the majority have been derived from *Tarbiyat al-Salik*[1].
7. Accounts from the lives of our pious predecessors. Nineteen accounts have been mentioned in this chapter.

Lastly, I have concluded this book with an epilogue wherein I have mentioned a statement of Sheikh Abdul Qadir Jilani Ra, which is significantly important and in a way is a summary of the entire book. May Allah accept this, may He pardon any mistakes, and may he grant a death on Imaan and make this effort a means of my forgiveness. Amin.

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[1] A book on Tasawwuf by Maulana Ashraf 'Ali Thanwi. It is the compilation from letters of disciples along with the reply of Maulana Ashraf Ali Thanwi.

1

VERSES OF THE QURAN

Verse 1

قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ
خَبِيرٌ بِمَا يَصْنَعُونَ

Tell the believing men that they must lower their gazes *(i.e. do not look at a part of the body which is entirely forbidden i.e. private parts, and those parts that are not entirely forbidden, do not look at them with lust)* **and guard their private parts** *(do not fulfil your lusts in illegitimate places, this includes Adultery and homosexuality).* **It is more decent for them** *(and it is indecency acting against it).* **Surely, Allah is all aware of what they do**. *(I.e. Adultery and anything that incites it, therefore, those who act contrarily are worthy of punishment)* [al-Nur: 30]

Note: in this verse, Allah has ordered the believing men to refrain from looking at those things which Allah has made unlawful and to lower their gazes. It is unlawful to deliberately look at someone with lust, whether they are strangers or non-strangers, men or women. However, if it is one's wife then there is no harm.

An unintentional glance is forgiven

The first accidental glance is forgiven; however, one should not deliberately cast a second glance. Hadhrat Buraydah RA narrates that

the Prophet ﷺ said to Hadhrat 'Ali RA: "'*Ali, do not give a second look. While you are not to blame for the first, you have no right to the second.*"[1]

Protecting the private parts

The verse also enjoins the protecting of the private parts. Maulana Shabbir Ahmad 'Uthmani Ra explains that it means that one should stay away from unlawful sexual relations and never expose the private parts. The lowering of the gazes and protecting the private parts is *more decent for them,* a greatly beneficial act as it does not carry the risk of Zina.[2]

Maintaining the purity of the heart

Casting evil glances, and more so, committing Zina, blackens the heart, the heart is bereft of purity, and when the heart is filled with darkness it will not be inclined towards worship. We must not let our heart become lethargic, and we must keep it pure by refraining from sins as Allah is fully aware of all our deeds. Nothing is hidden from Allah, and he is watching us all the time. Therefore, we must always have this consciousness that Allah knows everything I do, and he is always watching over me; *surely Allah is all aware of what they do*[3], He knows whenever I cast an evil glance and he will punish me for my sins. Therefore, we must keep ourselves pure and chaste.

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[1] Abu Dawud

[2] Fawa'id 'Uthmani

[3] al-Nur: 30

Tawfiq[1] is taken away

If one refrains from casting evil glances, Allah will grant him the *tawfiq* to carry out an act of worship, the pleasure and sweetness of which he will experience first hand in this very world.

Allah forbid, if anyone is involved in this sin, then many a time they are deprived of the *tawfiq* to do good, and at the least, they are certainly deprived of the pleasure and sweetness of worship. Allah save us all. Amin.

Sheikh al-Hadith Maulana Muhammad Zakariyya Ra writes: this (casting evil glances) is a very deadly disease. Through personal experience, I have observed in many of my friends that in the initial stages of their spiritual struggles they are very enthusiastic and are blessed with the pleasure of worship, but then through casting evil glances this pleasure and enthusiasm is lost and gradually there comes a time when the very act of worship is left out.[2]

The evil glance is the first step to Zina

Noting upon the verse under discussion, Maulana Shabbir Ahmad Uthmani Ra writes: casting evil glances is the first step to Zina, and it is this sin that opens the doors to greater obscenities. To eliminate any kind of immorality and promiscuity, the Quran has also prohibited all those actions that act as a prelude to Zina i.e. by commanding the Muslim man and woman to safeguard their gazes and control their desires. And if a man accidentally looks at a strange woman, or a woman at a man, they should not intentionally look again as this second look will be voluntarily and one is not excused for it. If we make a habit to lower our gazes, and voluntarily pluck the courage to look away from the unlawful, then very quickly our hearts will be purified. The Hadith has pardoned the first Accidental glance as it was without lust and desire.

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[1] Divine help and guidance from Allah to do good

[2] Aap Beeti

Verse 2

وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ

And tell the believing women that they must lower their gazes (*never look at that part of the body which is entirely forbidden)* **and guard their private parts** *(do not unlawfully fulfil your sexual desires. This includes Adultery and lesbianism)* [al-Nur: 31]

Background: Jabir b. Abdullah al-Ansari RA narrates that Asma bint Marthad RA was in a house of hers in Banu Harithah, and women started visiting her without lower garments, which exposed the anklets on their feet, along with their chests and forelocks. Asma RA remarked "What an awful sight!" it was on this occasion that the above verse was revealed.[1]

Note: The best remedy for men and women to attain chastity and modesty is by lowering their gazes. Particularly in this evil environment where immodesty is so widespread that it is almost impossible to protect one's eyes. One practical method is what has been mentioned in the above verse; we lower our gazes while we are walking, and we have the fear of Allah in our hearts that he is fully aware of everything we do. The more we fear Allah, the easier it will be for us to abstain from sin.

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[1] Tafsir Ibn Kathir, Sura Nur

The avenues of Zina

Allah says in the Quran; *do not even go close to Zina*[1]. It is a great favour of Allah upon us that he has also prohibited us from all those things that lead to *Haram*. The one who abstains from the avenues of *Zina* will Inshallah never even come near such vices.

The avenues of *Zina* include:

1. Casting evil glances
2. Walking towards the opposite sex
3. Having an unnecessary conversation
4. Listening to *Non-maharim*[2]
5. Entertaining evil thoughts

These are all the avenues and means that lead to *Zina* and subsequently, they have all been made unlawful.

Listening to Non-Maharim

It is *Haram* for women to speak loudly so that their voices do not reach strange men. Just as their body is part of the *'Awrah*[3], similarly, their voice is also included in the *'Awrah*, and therefore, one must abstain from listening to a woman's voice unnecessarily or with pleasure.

Women's hair

Women have also been prohibited to dispose of their fallen or cut hair at a place where it could catch the eye of a strange man; rather she

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[1] al-Isra: 32

[2] *Pl.* Women whom it may be permissible to marry, whether presently or in the future.

[3] Intimate parts of the body that are compulsory to cover at all times

should secure them in a cloth or paper and then bury them or dispose of them in a place where it will not be seen by anyone.

A woman's leftover

Imam Ghazali Ra writes that it is not permissible for a man to intentionally drink from the spot of a glass that has been touched by a woman's saliva, or to eat a fruit that has been bitten by a woman.[1]

Evil glance is the root of all evils

Imam Ghazali Ra writes, My beloved! Know that there is nothing more dangerous than the mixing of the opposite sexes in gatherings and parties without a *Hijab*[2]. It is not enough for a woman to be covered in a mantle or *Hijab*, if she comes in a bright mantle or an ostensible *Hijab* this will be more provocative and she will draw more attention than if she had her face uncovered. Therefore, it is *Haram* for her to come out in such clothes. If she does this, she will be sinful and if the men folk; husband, brother, father etc do not show any dissent then they will also be included in the sin.[3]

Behaviour with strange men and women

Imam Ghazali Ra writes that it is not appropriate for a man to lustfully wear clothes that a woman has worn; to fondle their dress and smell their perfume; to gift them flowers, garlands or anything that would gain their favour and to sweet-talk them. Similarly, it is not permissible for a woman to talk to a strange man. If there is a dire need then she must do so in a stern voice, as Allah explains in the Holy Quran:

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[1] Kimiya e Sa'adat

[2] Face and head covering

[3] Kimiya e Sa'adat

The avenues of Zina

Allah says in the Quran; *do not even go close to Zina*[1]. It is a great favour of Allah upon us that he has also prohibited us from all those things that lead to *Haram*. The one who abstains from the avenues of *Zina* will Inshallah never even come near such vices.

The avenues of *Zina* include:

1. Casting evil glances
2. Walking towards the opposite sex
3. Having an unnecessary conversation
4. Listening to *Non-maharim*[2]
5. Entertaining evil thoughts

These are all the avenues and means that lead to *Zina* and subsequently, they have all been made unlawful.

Listening to Non-Maharim

It is *Haram* for women to speak loudly so that their voices do not reach strange men. Just as their body is part of the *'Awrah*[3], similarly, their voice is also included in the *'Awrah*, and therefore, one must abstain from listening to a woman's voice unnecessarily or with pleasure.

Women's hair

Women have also been prohibited to dispose of their fallen or cut hair at a place where it could catch the eye of a strange man; rather she should secure them in a cloth or paper and then bury them or dispose of them in a place where it will not be seen by anyone.

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[1] al-Isra: 32

[2] *Pl.* Women whom it may be permissible to marry, whether presently or in the future.

[3] Intimate parts of the body that are compulsory to cover at all times

A woman's leftover

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---

[1] Kimiya e Sa'adat

[2] Face and head covering

[3] Kimiya e Sa'adat

يَا نِسَاء النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاء إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ
الَّذِى فِيقَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا

... if you observe Taqwa. So do not be too soft in your speech, lest someone having a disease in his heart should develop fancies (about you), and do speak with appropriate words. [al-Ahzab: 32][1]

In short, Allah has prohibited all those means and avenues that could lead to *Zina* so that we may achieve the best of both worlds by living a life of chastity and righteousness.

Verse 3

فَأَنشَأْنَا لَكُم بِهِ جَنَّاتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا
تَأْكُلُونَ

He knows the treachery of the eyes and whatever is concealed by hearts [al-Mu'min: 19]

Note: Maulana Ashraf Ali Thanwi Ra says: Allah has mentioned two sins in this particular verse: the sin of the eyes and the sin of the heart. There are many sins of the eyes, however, in this particular verse, a specific sin has been mentioned i.e. the casting of evil glances. Similarly, there are many sins of the heart, however, considering the context; a specific sin of the heart has been mentioned i.e. evil intentions.[2]

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[1] Kimiya e Sa'adat

[2] Da'wat 'Abdiyyat

Sins stain the heart

Indeed, people do regard these sins as sins, however not to the extent of their harms. We should at least feel the filth of the sin in our hearts, but unfortunately, we do not even feel this and many take it very lightly. If we cast a glance at a woman or a young boy, we just consider it to be like looking at a beautiful building or some beautiful flowers.[1]

Old men are also guilty

Hakeem al-Ummah Ra mentions that this is such a sin that even old men are not saved from it. They are safe when it comes to Adultery because there are many considerations there; do they have the money? Is there consent from the other side? like this, there are many other obstacles. Similarly, before committing the act, a person will think: what will happen if someone finds out? What if I contract a disease? Someone may not have the money and another may be hesitant because of his status in society. These are all the obstacles, and therefore, any upright individual and especially a religious individual will seldom fall into this sin. However, the sin of the eyes requires nothing. Neither is there any financial hindrances and neither is there the fear of being disgraced as it is only Allah who sees and knows what is in the heart.[2]

Saints perceive the sins of the eyes

The evil glance is such a deadly disease that it takes away the light of the face and replaces it with darkness, and many times the saints perceive this. Once, after casting an evil glance, a person attended the gathering of Hadhrat Uthman RA. Hadhrat Uthman RA perceived this and he did not say anything directly, but as a general remark he said, "What is wrong with people, there are signs of Zina in their eyes." It was a statement that nobody was disgraced directly, but at the same time, the culprit realised that he was being referred to.

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[1] Da'wat 'Abdiyyat

[2] Da'wat 'Abdiyyat

The divines write that the evil glance creates darkness in the eyes, and anyone with a little insight (*Basirat*) will at once recognise that the eyes of this individual are not chaste. If two people who are equal in age, in beauty and all other respects, and the only difference between them is that one is a sinner and the other is pious, you will realise that the pious person's eye beams with *Nur* and light while the sinner's eye is dim and bereft of any spiritual light. The saints perceive this, but because of their wisdom do not directly expose the sinner but rather conceal their sins.

Sins of the heart

And whatever is concealed by hearts[1]i.e. Allah knows exactly what is hidden in the hearts. Maulana Ashraf Ali Thanwi Ra writes that the sin of the heart is greater than the sin of the eyes. It is not only the eyes that commit the sin but even the heart commits the sin. Many people fantasize and harbour lustful thoughts about men and women and they still assume that they are deeply religious. This is a deception of Shaytan.

The sin of the heart is the most severe

At times, having evil thoughts and deliberating such thoughts in the heart can prove to be a greater fitnah, because when you look at someone, they may not be that attractive, but if you harbour erotic thoughts about them, the heart will be more inclined and the image

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[1]al-Ghafir: 19

will not be erased from one's mind. To merely avert one's gazes is not a great achievement or a great sacrifice while one is still pleasing his heart with erotic thoughts.[1]

Sometimes the heart itself sins and there is no involvement of the eyes and ears. For example, a person recalls the image of someone he had seen some time ago and he takes pleasure fantasising about them. Another reason the sin of the heart is greater than the sin of the eye is that there is a difference between looking with the eyes and thinking in the heart. With the eyes, someone may see you looking at evil even though they may not be aware of your intentions. On the other hand, when it comes to the heart, besides Allah, no one knows the evil thoughts in the heart. Therefore, only that individual who is god-fearing will abstain from such evil thoughts.

Safeguarding the ears

Since the ears can also be a medium for such thoughts entering the heart, it is important that just as we safeguard our eyes, we also safeguard our ears. We must not listen to such stories that arouse one's desires or go to places where music is being played.[2]

Love for beauty

Some ignorant ones claim that by looking at beautiful faces they merely reflect and take lessons from the creations of Allah. They assume this to be a very noble deed, while this is a great deception of the devil.

Allama ibn al-Jawzi Ra mentions that ibn Aqil said, "Whoever claims that he is not affected by looking at beautiful images, his claim is baseless. The address of the Quran is general without any distinction. The verses of the Quran oppose any such claims. Allah said: *Tell the believing men that they must lower their gazes.*[1]

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[1] Da'wat 'Abdiyyat

[2] Da'wat 'Abdiyyat

Allah also says:

أَفَلَا يَنظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ -وَإِلَى السَّمَاء كيف رفعت - وَإِلَى
الْجِبَالِ كَيْفَ نُصِبَتْ

So, do they not look at the camels how they are created? And at the sky, how it is raised high. And at the mountains, how they are installed. [al-Ghashiya: 17-19]

Allah has only allowed us to look at those things that do not cause lust and arouse carnal desires. These - camels, sky and mountains - are signs that contain lessons and wisdom and do not cause lust.[2]

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[1] al-Nur: 30

[2] Talbis Iblis

2

AHADITH REGARDING EVIL GLANCES

Hadith 1 (An accidental glance)

وَعَن جرير بْنِ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ نَظَرِ الْفُجَاءَةِ
فَأمرني أَن أصْرِفَ بَصَرِي.

Jarir b. 'Abdullah said: I asked Allah's Messenger ﷺ about an accidental glance and he ordered me to turn my eyes away.
[Muslim, Abu Dawud, Tirmidhi, al-Targib wa al-Tarhib]

Note: In a Hadith, the Prophet ﷺ has said that the *Zina* of the eyes is to look at non-Mahram.[1]

In another Hadith, the Prophet ﷺ said to Hadhrat Ali Ra: "*O Ali, do not follow the first look with another.*"[2] I.e. if someone looks accidentally, unintentionally, then this is excusable, but to look again or to continue staring is a sin.[3]

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[1] Mishkat al-Masabih

[2] يَا عَلِيُّ لاَ تُتْبِعِ النَّظْرَةَ النَّظْرَةَ فَإِنَّ لَكَ الأُولَى وَلَيْسَتْ لَكَ الآخِرَةُ [Abu Dawud]

[3] Aap Beeti

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Allah also says:

أَفَلَا يَنظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ -وَإِلَى السَّمَاء كيف رفعت - وَإِلَى
الْجِبَالِ كَيْفَ نُصِبَتْ

So, do they not look at the camels how they are created? And at the sky, how it is raised high. And at the mountains, how they are installed. [al-Ghashiya: 17-19]

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Hadith 2 (rights of the road)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. رضى الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِيَّاكُمْ وَالْجُلُوسَ بِالطُّرُقَاتِ ". فَقَالُوا يَا رَسُولَ اللَّهِ مَا لَنَا مِنْ مَجَالِسِنَا بُدٌّ نَتَحَدَّثُ فِيهَا. فَقَالَ " إِذَا أَبَيْتُمْ إِلاَّ الْمَجْلِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهُ ". قَالُوا وَمَا حَقُّ الطَّرِيقِ يَا رَسُولَ اللَّهِ قَالَ " غَضُّ الْبَصَرِ، وَكَفُّ الأَذَى، وَرَدُّ السَّلاَمِ، وَالأَمْرُ بِالْمَعْرُوفِ وَالنَّهْىُ عَنِ الْمُنْكَرِ

Narrated Abu Sa`id Al-Khudri RA: The Prophet (ﷺ) said, 'Beware! Avoid sitting on the roads." They (the people) said, "O Allah s Apostle! We can't help sitting (on the roads) as these are (our places) here we have talks." The Prophet (ﷺ) said, ' lf you refuse but to sit, then pay the road its right. They said, "What is the right of the road, O Allah's Apostle?" He said, 'Lowering your gaze, refraining from harming others, returning greeting, and enjoining what is good, and forbidding what is evil." [Agreed upon; Mishkat]

Hadith 3 (six things guarantee paradise)

عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: « اضْمَنُوا لِي سِتًّا مِنْ أَنْفُسِكُمْ أَضْمَنْ لَكُمُ الْجَنَّةَ اصْدُقُوا إِذَا حَدَّثْتُمْ وَأَوْفُوا إِذَا وَعَدْتُمْ وَأَدُّوا إِذَا اؤْتُمِنْتُمْ وَاحْفَظُوا فُرُوجَكُمْ وَغُضُّوا أَبْصَارَكُمْ وَكُفُّوا أَيْدِيَكُمْ

'Ubadah ibn SamitRA narrated that Allah's Messengerﷺsaid: "Guarantee me six things and I will guarantee you Jannah: Whenever you speak, say the truth. Fulfil your promises when you make them. When you are entrusted with something, carry that trust. Safeguard your private parts, lower your gaze and prevent your hands from harming others." [Ahmad, Ibn Hibban, Hakim]

Hadith 4 (poisonous arrow of Shaytan)

عن عبد اللَّهِ بن مَسْعُودٍ قال قال رسول اللَّهِ صلى اللَّهُ عليه وسلم إِنَّ النَّظْرَةَ سَهْمٌ مَسْمُومٌ من سِهَامِ إِبْلِيسَ من تَرَكَهَا مَخَافَتِي أَبْدَلْتُهُ إِيمَانًا يَجِدُ حَلاوَتَهُ في قَلْبِهِ

The evil glance is a poisonous arrow from the arrows of Shaytan. Whoever abstains from it out of my fear, in return I will bless him with such Iman that he will experience its sweetness in his heart. [Tabrani, Hakim from Hadhrat Huzaifah RA]

Note: One of the most successful ways Shaytan deceives and misleads people is through the misuse of the eyes. A person first looks and then evil thoughts arise in the mind; thereafter he prepares for the sin until he eventually commits the sin. Therefore, it is important that as well as saving ourselves from the act of *Zina* itself, we also safeguard our gazes.

Hadith 5 (the sweetness of worship upon restraining the gazes)

وَعَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا مِنْ مُسْلِمٍ يَنْظُرُ إِلَى مَحَاسِنِ امْرَأَةٍ أَوَّلَ مَرَّةٍ ثُمَّ يَغُضُّ بَصَرَهُ إِلَّا أَحْدَثَ اللَّهُ لَهُ عِبَادَةً يَجِدُ حلاوتها

Abu Umama RA reported that the Prophetﷺsaid: "If any Muslim happens to look at a woman's beauties and then lowers his eyes, Allah will produce for him an act of worship whose sweetness he will experience." [al-Tabrani, Ahmad]

Hadith 6 (a severe warning)

وَعَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَتَغُضُّنَّ أَبْصَارَكُمْ، وَلَتَحْفَظُنَّ فُرُوْجَكُمْ، أَوْ لَيَكْسِفَنَّ الله وُجُوْهَكُمْ

Abu Umama RA reported that the Prophetﷺsaid, "Continue to lower your gaze and guard your private parts or else Allah will remove the spiritual glow from your faces." [al-Targhib wa al-Tarhib]

Note: In this Hadith, the Prophet ﷺ has given such a stern warning, even though we take this sin very lightly and give it the least concern. It is a deadly disease from which man cannot escape; unlike other sins where the sinner satisfies himself and eventually leaves the sin. This evil of casting evil glances is addictive, the more a person looks, the more he is tempted to look again. When a person eats, his hunger is satiated; when he drinks, his thirst is quenched, however, no matter how much a person casts evil glances he is never satisfied. Thus, this is one of the gravest of sins.[1]

A major sin

Maulana Ashraf ‘Ali Thanwi mentions that the evil glance is a major sin and is *Haram* from all aspects. I have noticed that only a few people are saved from it; otherwise, it is a widespread vice.

This should not make a person think that when the disease is widespread, what difference will a single glance make, but rather we should make an effort to protect our gazes. Imam Ghazali Ra says: to assume that when a sin is common, then inevitably everyone must be embraced in it is a deception of the *Nafs*. If a flood is approaching from somewhere and everyone is being drifted away in it, should a person who knows how to swim or can save himself in some way remain idle thinking that the flood is all-embracing? Whereas the calamity of the flood is minor, at most, the person will die, but the calamity in the hereafter is much greater and is never-ending.

Hadith 7 (Men and women who stare)

وعن الحسن مرسلا قال: بلغني أن رسول الله - صلى الله عليه وسلم - قال : لعن الله
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The curse of Allah is upon the one who casts an evil gaze and upon the one who is looked upon. [Bayhaqi, Mishkat]

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[1] Da’wat‘Abdiyyat

Note: in the above Hadith, Allah has cursed the man who looks and those that are being looked at i.e. women who are not veiled and are attracting the attention of men. “The curse of Allah” i.e. they will be deprived of the mercy of Allah.

Hadith 8 (Zina of the eyes)

قال صلى الله عليه وسلم: العينان تزنيان وزناهما النظر، والأذنان تزنيان وزناهما
الاستماع، واللسان يزني وزناه النطق، واليدان تزنيان وزناهما البطش

The eyes commit Zina and their Zina is looking. The ears commit Zina and their Zina to listen (to non-mahram). The tongue commits Zina and its Zina is to talk (to non-Mahram). The hands commit Zina and their Zina is to touch (a non-mahram) [Bayhaqi, Mishkaat]

Note: It is clear from the above Hadith that the evil glance is the *Zina* of the eyes; therefore, when we walk through markets, gatherings or any other place we must do so with utmost caution, protecting our gazes.

Hadith 9 (Allah's Ghayrat[1])

وَاللّٰهُ اَغْيَرُ مِنِّيْ، وَمِنْ اَجْلِ غَيْرَةِا للّٰهِ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

Allah's Messenger (ﷺ) said, I am ghayyur, and Allah is more ghayyur than me. Because of his Ghayrat, He has forbidden shameful sins whether committed openly or secretly. [As above]

Note: we learn from this Hadith that this is very displeasing to Allah, and whoever commits such sins, Allah dispels them from his court and deprives them of his mercy. If we claim to love Allah and his evil of casting evil glances is addictive, the more a person looks, the more he is tempted to look again. When a person eats, his hunger is satiated; when he drinks, his thirst is quenched, however, no matter how much a person casts evil glances he is never satisfied. Thus, this is one of the gravest of sins.[1]

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[1] A personal sense of dignity and honour

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Note: It is clear from the above Hadith that the evil glance is the *Zina* of the eyes; therefore, when we walk through markets, gatherings or any other place we must do so with utmost caution, protecting our gazes.

Hadith 9 (Allah's Ghayrat[1])

وَاللّٰهُ اَغْيَرُ مِنِّىْ، وَمِنْ اَجْلِ غَيْرَةِا للّٰهِ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

Allah's Messenger (ﷺ) said, I am ghayyur, and Allah is more ghayyur than me. Because of his Ghayrat, He has forbidden shameful sins whether committed openly or secretly. [As above]

Note: we learn from this Hadith that this is very displeasing to Allah, and whoever commits such sins, Allah dispels them from his court and deprives them of his mercy. If we claim to love Allah and his

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[1] A personal sense of dignity and honour

Prophet ﷺ then we must not raise our gazes to anything other than Allah. When a person adopts piety *(Taqwa)* and refrains from inward and outward sins, Allah blesses him with his love and union "*Allah loves the god-fearing*"[1], "*know that Allah is with the god-fearing ones*"[2]. Just imagine how many blessings you get from Allah in this world: Allah makes him his beloved and grants him his proximity. May Allah save us all from this sin.

Hadith 10 (eyes that will not cry on the day of judgement)

كل عين باكية يوم القيامة إلا عين غضت عن محارم الله وعين سهرت في سبيل
الله وعين خرج منها مثل رأس الذباب من خشية الله

Sayyiduna Abu Hurayrah RA narrates that Rasulullah ﷺ said: 'Every eye will cry on the Day of Qiyamah except the eye that avoids what Allah has prohibited, the eye that passed the night awake in the path of Allah, and the eye that sheds a tear the amount of a fly's head due to the fear of Allah Ta'ala. [al-Targhib wa al-Tarhib]

Hadith 11 (looking at beardless boys)

Hadhrat Abu Hurayra RA used to forbid men from staring at beardless young boys.[3]

In another narration, Hadhrat Anas RA narrates that the Prophet ﷺ said, "Do not sit with young boys, their fitnah is greater than that of virgins"[4]

Note: in a Hadith, the Prophet ﷺ said, "Beware of entering upon strange women." A man from the Ansar said, "O Messenger of Allah,

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[1] Al Imran: 76

[2] al-Baqarah: 194

[3] Talbis iblis

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what about the *Hamw*[1]?" The Prophet ﷺ replied, "The *Hamw* is death"[2].

The reason for this is that the husband's brother frequents the house and if God forbid, a lustful glance is cast then one can imagine what the consequences can be.[3]

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[1] in-laws of the wife

[2] Bukhārī, Muslim (إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ". فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ يَا رَسُولَ اللَّهِ أَفَرَأَيْتَ الْحَمْوَ. قَالَ " الْحَمْوُ الْمَوْتُ)

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HARMS OF EVIL GLANCES

This chapter is in essence a supplement to the topics of the first two chapters

Taking the sin lightly

Although casting evil glances is a great sin, but because most people consider it trivial, they very boldly continue to do it. Adultery, stealing etc requires strength and power, unlike evil glances, it does not require any physical power or strength and therefore this disease does not go away very easily, and even the old are guilty of it. Maulana Ashraf Ali Thanwi Ra mentions that once he met an old man. The man was God-fearing in many aspects of his life; however, he mentioned that he was caught up in the vice of looking at boys. He met another old man who admitted that he had the bad habit of staring at women.

These habits are initially formed in youth, and this is the general situation with all sins. At first, they are committed due to an adolescent urge, and eventually, they take the form of a disease that does not leave you even in old age.[1]

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[1] Da'wat Abdiyyat

This is one of the greatest harms of Evil glances that even after reaching an old age where a person loses the strength to do many things; this deadly disease stays with him.

More important to safeguard eyes than private parts

Hafiz Ibn al-Qayyim Ra writes in *al-Jawab al-kafi*: Just as a blazing fire is ignited with the very first spark, similarly problems start with the first look. Therefore, it is more important to protect the eyes than the private parts because it all starts with a single look, after which thoughts are formed in the mind and thereafter practical steps are taken to commit the sin.[1]

It is for this reason that it has been said, if a youngster safeguards four things, he will have preserved his religion (*Din*): the eyes, the heart (thoughts), the tongue and the feet. It is through these avenues that Shaytan tries to destroy our spiritual lives, and therefore we must try to safeguard these four things.

Imam al-Qayyim Ra further discusses these four points in detail. He says that protecting the eyes is a means of protecting the private parts. If anyone allows his eyes to wander around freely, it will inevitably lead him to destruction.

Evil glances deepen the wound

Hafiz ibn al-Qayyim Ra says: before a person casts an eye on anyone, that arrow strikes him before it harms the person who is looked at. He thinks that the other is the victim, while he is a bigger victim, struck with a deeper blow.[2]

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One is never satisfied

After casting an evil glance, darkness enshrouds the eyes and the heart is filled with distress. Another major harm is that no matter how many times and many boys and girls a person looks at, he is never satisfied, he will always have the urge to look repeatedly, and as a consequence, he becomes deserving of the curse of Allah.

The sweetness of worship is taken away

Because of evil glances, one also loses the sweetness and pleasure of Worship (*'Ibadat*). This has also been mentioned in a Hadith: *Whoever's gaze accidentally falls on a beautiful woman, and he averts his gaze, Allah will bless him with such worship, the sweetness of which he will experience in his heart.*[1]

We learn that by averting one's gaze, one experiences the pleasure of worship, and on the contrary, one who does not avert his gaze is deprived of this pleasure.

And this Hadith has been previously quoted that the *ghayrah* of Allah does not allow a person's heart to enjoy the worship of Allah after receiving pleasure from others.

Transfiguring of faces

Many narrations severely warn of transfiguring the faces of those who commit this sin. The narration of Tabrani has been previously quoted. May Allah save us all!

Refraining from all types of evil glances

Since evil glances are an extremely deadly disease, all effort should be made to refrain from all the various forms of evil glances: staring at women, mixing with young beardless boys etc.

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[1] Ahmad

Regarding beardless young boys a saint states: "When Allah intends to dispel someone from his court (*Mardud*), he involves him in the infatuation of young boys."

Maulana Ashraf Ali Thanwi Ra says: there is another deception that people have, and that is, some people claim that just as a father longs to embrace his own son, similarly, we have the same longing when we see other boys. It is quite clear that there is a massive difference between embracing one's own son and somebody else's son. When one embraces his own son, he doesn't do so out of lust, unlike other boys with whom there is a different attraction, and some would like to go further than just simply embracing. The grief of separation of a beloved is different from the separation of a young boy, and the love of such boys is a deadly poison.

Two incidents

Imam ibn al-Jawzi Ra writes in *Talbis Iblis* that *Abu Abdullah ibn Jila* said, "I was staring at a handsome Christian boy when *Abu Abdullah Balkhi* Ra passed by. He asked me why I was standing there. I said: O uncle, do you not see this face? How can it be punished with hellfire? He slapped me between my shoulders and said, "You will see the consequences of this even though it may be after some time." Abu Abdullah Ibn Jila says, "I saw the consequences after forty years; I forgot the entire Quran."[1]

Abu al-Adyan relates that I was once with my teacher *Abubakr Daqqaq* Ra when a young boy passed by and I looked at him. My teacher noticed this and said to me, "you will suffer the consequences of this, even if it be after some time." I waited for twenty years but I did not see the consequences. One night, I went to sleep in that

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Pictures

One form of evil glances is to read magazines, news articles and books that have nude pictures of women; and to look at images that are streamed in cinemas and on TV screens. These are all forms of immodesty and therefore we must refrain from indulging in such vices as the Shari'ah has explicitly prohibited these kinds of activities.

The tragedy of the TV (internet)

Almost every household has some sort of Internet connection in their houses and hardly is there a household that is saved from this calamity. Except for those who have a religious mindset and realise the dangers of the internet, their houses will not host an Internet connection, otherwise, the majority have made it a hobby to waste their precious time on the Internet.

At times, the whole family; men and women collectively watch indecent and obscene content on their screens. This begs the question, under such circumstances how can we expect to maintain our mannerisms; our Courteousness and our sense of modesty, which are the foundations of our social fabric.

Harms of the internet (screen time)

In contrast to its benefits, the Internet predominantly carries all kinds of spiritual and physical harms.

Physically, it is proven that screen time is harmful to the eyes. Western philosophers and scientific observers agree that it is extremely harmful to the eyes. American scientists have observed that

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young boys and girls who have been exposed to violent content on TV screens, end up committing those acts of violence in real life. Most bank heists that take place are an enactment of films shown in cinemas and on TV screens.

This is not just a concern in the west. Mainstream reports show that many of the robberies, rapes and crimes committed in the western and eastern countries are committed by young people who have been inspired by what they see in cinemas and on their screens. Convicted youths have confessed in court that they had drawn motivation for their crimes from what they had seen on TV screens.

Western medical experts have also discovered that long hours on the TV screen is significantly damaging to both body and eyes.

Nude images

Looking at obscene images is also a misuse of the eyes, and such content is intentionally included to provoke the devilish desires and to sell products.

When Shaytan and the ego encourage you to look at such provocative material, one must think that what benefit is there besides giving rise to evil desires and polluting the mind?

The outcome of nudity

If the surge of evil glances continues like this, then the day is not far when these so-called developed countries will wander around completely naked.

In many countries, we are already witnessing men and women publicly jogging in the streets almost naked. This is a sign of the times that evil glances are leading us to.

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Peeping into someone's house

One form of evil glances is to peep and glance into a house through the window or an opening. Many narrations warn against such behaviour. According to one narration, if the household pokes the eye of the person who peeps without permission, there will be no blame on them.[1]

At times, after knocking on a door when we don't receive an answer, we have a habit of looking through the letterbox. This is a bad habit and is evidently unlawful.

In short, the glance is a poisonous arrow of Shaytan and therefore with courage, we must protect our eyes from wandering in the wrong places.

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[1] Sahih al-Bukhari

4

NOBLE GLANCES

From the countless blessings that Allah showers upon us on a daily basis, one great blessing is the blessing of the eye and it is the right of the eye that we protect it from misuse, value it and use it in the correct avenues.

Reflecting upon the universe

The eye is a great blessing of Allah with which we see Allah's creation day and night. We can fulfil the right of the eye by reflecting upon the system of the universe and recognising its creator.

In various places in the Quran, we have been instructed to ponder and reflect on the matters of our universe. Allah says:

الَّذِى خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِن تَفَاوُتٍ فَارْجِعِ
الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِأً وَهُوَ حَسِيرٌ

Who has created seven skies, one over the other *(As it has been mentioned in a Hadith the vast distance between each sky) (it goes on to further explain the firmness*

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Who has created seven skies, one over the other *(As it has been mentioned in a Hadith the vast distance between each sky) (it goes on to further explain the firmness* *of the skies)**you will see nothing out of proportion in the creation of the Rahman, so, cast your eye again. Do you see any rifts?*** *(You will have gazed the skies inadvertently many times, but now look with deliberation)* ***Then cast your eye again and again, and*** *(eventually)* ***the eye will come back to you abased, in a state of weariness.*** [al-Mulk: 3-4]

Note: Maulana Shabbir Uthmani explains: i.e. O reader, look up to the skies, you will not find any disparity, crack or hole, but rather you will see a very clear, smooth, well-knit and well-structured sky. Despite lengthy periods and the passing of time, till today it has not deteriorated.[1]

Reflecting over fruits

انظُرُوا۟ إِلَىٰ ثَمَرِهِۦٓ إِذَآ أَثْمَرَ وَيَنْعِهِۦٓ إِنَّ فِى ذَٰلِكُمْ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ

Look at its fruit when it bears fruit, and at its ripening. Surely, in all this, there are signs for the people who believe. [al-An'am: 99]

Note: Maulana Shabbir Uthmani explains: initially, the fruit is unripe, sour and inedible, but after ripening, it becomes sweet, full of flavour and beneficial. All this is a manifestation of Allah's power and might.

Maulana Ashraf Ali Thanwi writes in *Masa'il al-Suluk* that the verse "*look at its fruit*" shows that looking towards the creation (*Khalq*) for seeking the truth is not contemptible. If there is a need to look at the creation in reaching one's purpose (attaining the recognition of Allah) then it is a requirement, and in such a case, the creation will be a mirror, a reflection of Allah's (beauty).[2]

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[1] Tafseer Uthmani

[2] Bayan al-Quran

Sight without insight

In various verses, Allah has ordered us to ponder and reflect over his creations and this is one way of using the eyes correctly. With such a vision, one is bestowed with insight (*Basirat*) and without true insight, the physical sight is worthless. Describing the disbelievers Allah says, *"(they [disbelievers] have) eyes wherewith they do not see"*[1] This shows that the physical eye without insight is just like a blind eye.

Elsewhere Allah says, "*But whoever is (too) blind in this (world to see the right path) will be too blind in the hereafter (to reach the salvation, and much more astray from the path).*[2]

It is for this reason that the divines have [spiritual] power and strength in their sight.

A divine's glance and destinies change

It has been related about Maulana Ilyas Ra that during his final days, he had become very frail and weak, but all his strength and power was in his vision.

A believer's intuition [Firasat]

When a person is blessed with insight then with one look, he can perceive what is beyond physicality. The Messenger of Allah ﷺsaid: *"Beware of the intuition of the believer. Verily, he sees with the light (Nur) of Allah."*[3]

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[1] al-A'raf: 179

[2] al-Isra: 72

[3] Tirmidhi

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Look at its fruit when it bears fruit, and at its ripening. Surely, in all this, there are signs for the people who believe. [al-An'am: 99]

Note: Maulana Shabbir Uthmani explains: initially, the fruit is unripe, sour and inedible, but after ripening, it becomes sweet, full of flavour and beneficial. All this is a manifestation of Allah's power and might.

Maulana Ashraf Ali Thanwi writes in *Masa'il al-Suluk* that the verse "*look at its fruit*" shows that looking towards the creation (*Khalq*) for seeking the truth is not contemptible. If there is a need to look at the creation in reaching one's purpose (attaining the recognition of Allah) then it is a requirement, and in such a case, the creation will be a mirror, a reflection of Allah's (beauty).[2]

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[1] Tafseer Uthmani

[2] Bayan al-Quran

Sight without insight

In various verses, Allah has ordered us to ponder and reflect over his creations and this is one way of using the eyes correctly. With such a vision, one is bestowed with insight (*Basirat*) and without true insight, the physical sight is worthless. Describing the disbelievers Allah says, *"(they [disbelievers] have) eyes wherewith they do not see"*[1] This shows that the physical eye without insight is just like a blind eye.

Elsewhere Allah says, "*But whoever is (too) blind in this (world to see the right path) will be too blind in the hereafter (to reach the salvation, and much more astray from the path).*[2]

It is for this reason that the divines have [spiritual] power and strength in their sight.

A divine's glance and destinies change

It has been related about Maulana Ilyas Ra that during his final days, he had become very frail and weak, but all his strength and power was in his vision.

A believer's intuition [Firasat]

When a person is blessed with insight then with one look, he can perceive what is beyond physicality. The Messenger of Allah ﷺsaid: *"Beware of the intuition of the believer. Verily, he sees with the light (Nur) of Allah."*[3]

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[1] al-A'raf: 179

[2] al-Isra: 72

[3] Tirmidhi

odour and for those who are blessed with the opportunity to engage in reciting Durood and remembering Allah, their clothes hardly emit any foul smell. I have personally noticed that even after a week, the clothes of some of the pious scholars had no unpleasant smell of sweat.

   c. We must take great care when mixing with young boys. We must protect our gazes at all times so that we do not accumulate sins instead of rewards.

5. Sayyid Abdul Qadir Jilani Ra advised his son: “Do not mix with young beardless boys, women, heretics, rich people and the common folk, for this is a sure way to lose your religion.”[1]
6. Imam Qushayri Ra writes in one of his epistles: stay away from the company of boys and women and do not even talk to them in a sweet tone.
7. A Saint says: when Allah wishes to dispel someone from his proximity, he afflicts him in the love of boys.
8. Abdul Qadir Jilani Ra says: one cannot reach complete piety until he does not make ten things compulsory upon himself:
   a. Refrain from backbiting
   b. Refrain from suspicious thoughts (*Bad Gumani*)
   c. Refrain from mocking
   d. Restrain the eyes from the unlawful
   e. Speak the truth
   f. Despise your lower self (*Nafs*), do not trust it and acknowledge Allah’s favours upon you.
   g. Spend wealth on the deserving recipients and do not spend it in futile or on those not deserving
   h. Do not wish for lofty status and sainthood for oneself

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[1] Shari’at wa Tariqat

   i. Perform the five daily prayers on time, perfecting the *Ruku* and *Sujood* and following the example of the Prophet ﷺ
   j. Live within the Muslims[1]

9. Imam Ghazali Ra says: sensual love (*Ishq*) is one of the evils of lustful desires and it is the cause of many sins. If a person does not take precautions at the very onset, then the consequences can be severe. One way to save oneself from this evil is to keep the eyes lowered. If a glance was accidental then it is relatively easy to restrain the gazes, however, if the eyes are allowed to roam free then it will be very difficult to control the eyes. The Nafs is like an animal, as long as it is in its rein, you can control it; you can guide it wherever you wish, but the moment it is set loose, it goes out of control.
10. Hadhrat Dawud AS said to his son; “you may go behind a lion and a snake, but never a woman”
11. Hadhrat Yahya AS was asked, “From where does Zina originate?” he replied, “from the eyes”
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13. Saeed ibn al-Musayyib Ra said: whenever Allah sends a Prophet, Shaytan despairs and seeks to destroy through people women. I do not fear anything more than them [women] and it is for this reason that I only enter mine and my daughter’s home.
14. Shaytan said to Musa AS: never sit in seclusion with a woman because I will always be there to tempt you to sin.

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[1] Futuh al-Ghayb

Reciting the Holy Quran

This invaluable eye that Allah has blessed us with, we should be using it to recite the Holy Quran. By reciting the Quran, one reaps many physical and spiritual benefits. It strengthens the eyesight, light *(Nur)* enters the eyes, the heart is purified and it also strengthens the memory. Hadhrat Ali RA says, "three things strengthen the memory: Miswak, fasting and the Holy Quran"[1]

Reading books and helping the poor

There are many ways we can use our eyes correctly. As well as reciting the Holy Quran, we can use our eyes to study books of Ahadith, books authored by reliable scholars; to aid the blind and disabled; to go and help a needy brother. In short, the eyes could be used to practice upon the verse: *"help each other in righteous and piety, and do not help each other in sin and aggression..."*[2]

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[1] Ihya

[2] al-Ma'idah: 2

5

STATEMENTS OF THE SCHOLARS

1. The Messenger of Allah ﷺ said: I have not left a trial after me more harmful to men than women.[1]
2. Hadhrat Umar Faruq RA said: even if an old man and a woman are alone there is the fear of temptation.
3. In a gathering in Madinah Munawwarah, Sheikh al-Hadith Maulana Muhammad Zakariyya Ra said: evil glances take away the sweetness and pleasure of worship.
4. Elsewhere, Sheikh al-Hadith Ra writes:
    a. It is particularly important to protect the gazes in the Western countries.
    b. Casting evil glances is a deadly disease and it takes away the sweetness of worship in such a way that its immediate effect is astonishing to see. You may experience this for yourself; after casting an evil glance, for a long time, you will not feel the pleasure in worshipping [Quran, Namaz, Zikr etc]. Another experience I share with you is that I say the effect of such sins can be seen on one's clothing. For those who are involved in such sins, their clothes tend to emit an unpleasing

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[1] Bukhari, Muslim

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[1] Futuh al-Ghayb

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15. Yusuf b. Hussayn Ra said: I find the misfortunes of the mystics (*Sufis*) in their association with the young, mixing with the opposite sex and behaving sympathetically with women.
16. Al-Wasiti said: "When Allah wants to disgrace his servant, He throws him into these filthy and rotting corpses." i.e. the company of young boys.
17. Muzaffar al-Qirmisini said: the worst type of affection is showing affection towards a woman in whatever form it may be.
18. Someone said to Sheikh Nasrabadi[1]: people sit with women and claim that their hearts are clean (they have no temptations). The Sheikh said: as long as the human body exists, the injunctions of command and prohibition are applicable and he is to comply with the lawful and unlawful.
19. Ibn Tahir Maqdisi Ra said: it is unlawful for a person to look at a beardless boy if there is a fear of sexual excitement. Someone who claims that he is not sexually excited when looking at a beardless boy is a liar. In general, such looking is only allowed because a prohibition would create unnecessary difficulty as contact with young boys is frequent. However, when a person insists to look then this shows that his carnal desires are being aroused.
20. Saeed ibn al-Musayyib Ra said: "If you see someone looking at a beardless boy persistently, suspect him"
21. Yahya bin Ma'een RA says that no beardless boy has aspired to be my companion.
22. Fath Mosili Ra said: I have met thirty saints who were regarded as the *Abdal*. At the time of death, they all advised me to stay away from the Company of young boys.

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[1] Abu'l-Qasim Ibrahim b. Muhammad al-Nasrabadi D.367

23. It has been reported that Hasan b. Bazzar Ra came to Imam Ahmad b. Hanbal Ra in the company of a beardless young boy. When he got up to leave, Imam Ahmad b. Hanbal said to him, Abu 'Ali, do not accompany this boy. Abu 'Ali said: he is only my nephew. Imam Saheb said, even if he is just your nephew.
24. Imam ibn al-Jawzi Ra Writes: Allah has ordered us to lower our gazes because this is the path to a pure heart and through this the heart becomes dedicated to Allah, free from impurities.
25. Hadhrat Umar RA said: The danger to a scholar from a beardless boy is greater than that from a wild beast.
26. Sufyan Thawri Ra said: A woman is accompanied by one devil, while a beardless boy is accompanied by two devils – in another narration: a dozen or more devils.[1]
27. Abdul 'Aziz b. Abu al-Sa'ib Ra says: I fear for a worshipper (*'abid*) a beardless boy more than seventy virgins.
28. Abu Mansur Abdul Qadir ibn Tahir said: whoever accompanies youngsters [beardless men] will fall into vices.
29. Muzaffar al-Qaraminisi said: whoever accompanies youngsters with the intention of virtue and good counsel will inevitably fall into affliction, so what to say of someone who accompanies them without any such basis.
30. Mawlana Khalil Ahmad Saharanpuri Ra said: looking at non-Mahram women and beardless boys is a deadly poison for the memory.
31. Shuja' bin Makhlad narrates that he heard Bishr bin Harith Ra say, "beware of these young boys"
32. Abu Usamah narrates that we were with a Sheikh who was narrating Ahadith. When he finished, he was left with a boy who was reciting Hadith. As I got up to leave, the Sheikh took hold of

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[1] Talbis iblis

me and said, “Wait a moment. Let this boy finish.” The Sheikh disliked being alone with the boy.

33. Imam Ghazali Ra says: whenever a woman passes by a man, Shaytan provokes him to cast a glance. At this moment, he should confront the devil and say, why should I look? If she is ugly, then I will be dismayed as well as sinful. And perchance if she is beautiful, I will be sinful as it is an unlawful gaze and there will be sorrow and regret. And if I go after her, I will sacrifice my life and *din* for her and I will still not fulfil my objective.

6

THE REMEDY

After realising the gravity of this deadly disease, we must make some worry and concern to cure this disease. Scholars have prescribed specific remedies for this disease, some of which are listed below.

Sheikh al-Hadith Maulana Zakariyya Kandhalwi Ra writes that the best way to safeguard yourself from casting evil glances is to always keep the eyes lowered and whenever you see someone attractive then do not look again.

Maulana Ashraf Ali Thanwi has prescribed the following remedies:

a. Keep your eyes down and do not let your eyes wander around when on the streets. Inshallah Allah will keep you protected.
b. When the heart is inclined towards a beautiful face, one should at once imagine the face of an ugly person, dark-complexioned, scarred face, blind, bald, crooked front teeth, a cut nose and large lips. When the mind comprehends such an unattractive face then the attraction towards the beautiful face will Inshallah go away.
c. When your eyes fall upon a beautiful face you should at once contemplate that this individual will one day perish, and in the grave, his body will decompose and be consumed by insects.

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c. When your eyes fall upon a beautiful face you should at once contemplate that this individual will one day perish, and in the grave, his body will decompose and be consumed by insects.

d. To permanently stop the urge for looking one should engage in Zikr, contemplate over the punishment of Allah and comprehend that Allah knows everything that I do and he has complete power over me. Through pondering and excessive struggle (Mujahadah), this sin will Inshallah go away.
e. When such thoughts occupy the mind then at once perform Wudhu, perform two Rak'ats and pray to Allah. One day you will have to perform many Rak'ats, but the next day fewer thoughts will come and gradually these thoughts will disappear because Namaz is very tough for the Nafs.

The following are some of the remedies that Sheikh al-Hadith Maulana Zakariyya recommended to his disciples (Murids) through correspondence.

a. There is no definite remedy or specific litany that can help one refrain from casting evil glances. One must show some courage and effort (*Mujahada*) to counter this evil.
b. One should stipulate a set penalty each time he commits the sin. E.g. for each evil glance, he will have to read ten optional prayers or fast for a day etc.
c. When you come across a beautiful woman or a handsome boy then at once ponder over the Hadith which describes Allah as the all-beautiful and say to yourself, why should I look at anyone other than Allah when Allah is the most beautiful.
d. One should always keep the punishment of the sin in mind. When a person is conscious that I am going to be punished in such and such a way then the urge to commit the sin will diminish.
e. Be conscious that Allah is watching me at this moment. Would we be bold enough to commit the sin if our teacher [senior figure] is watching us, then how can we be bold enough to commit the sin when Allah is watching and we will also be taken to account on the day of judgement. This Allah-consciousness will Inshallah save us from this sin.

[The author writes]: In consideration of the environment in the European countries, I think the following remedy will also prove to be beneficial: One should ponder and think of the Damsels (*Hur*) of Jannah that have been mentioned in the Holy Quran.

Allah describes the damsels as, *"the damsels, kept guarded in pavilions"*[1]. This also shows that the characteristic excellence of a woman is for her to stay within the home.

Elsewhere, Allah says: "*Maidens restraining their glances, whom neither a man might have touched before them, nor a Jinn*"[2], "*for them will be wives purified*"[3], they will be pure from menstruation and post-natal blood. "*They will look like rubies and corals*"[4]. These women of Jannah will be free from all kinds of filth, they will be sweat-free, dignified eyes, they will be virgins untouched by man or Jinn, and in beauty, they will resemble rubies, pearls and corals, unlike the women of this world; unchaste eyes and affairs with multiple men. If one ponders over this and tells himself that if I save myself from casting an evil glance today, then in the hereafter I will receive better and more beautiful women. Along with this, if one continues to seek repentance and engage in Zikr then Inshallah, He will be able to save himself from this evil.

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[1] al-Rahman: 72
[2] al-Rahman: 56
[3] al-Baqarah: 25
[4] al-Rahman: 58

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7

STORIES OF THE SAINTS

Shaytan is with everyone

There was an old man and because of his old age, he wasn't very cautious with his eyes. He was considered *Ghayru ulil irbah*[1] and therefore he didn't avoid mixing with women. Another elderly advised him against this behaviour, but he did not pay any heed. One night, this old man saw the prophet ﷺ in a dream and inquired about his state. The prophet ﷺ said: Even if Junayd Baghdadi and Rabi'a Basriyyah were alone in a place then the third with them will be Shaytan.

What benefit in looking?

There was a saint who did not even look at men when he talked to them. Somebody asked him the reason for this and he said: the person I am speaking to is either someone I know or a stranger. If it is someone I know, then I will recognise them by their voice, there is no need to look, and if it is a stranger, then what benefit is there in looking at them.

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[1] Sexually impotent

An alarming incident

A saint was making Tawaf of the Ka'bah. He had one eye and he was earnestly supplicating: "O Allah I seek protection from your anger." Someone asked him why he was so fearful of Allah's anger. He said, I had cast an evil glance at a boy and as a result, I was smacked from an unseen source because of which I lost one of my eyes. I am fearful lest I repeat it and lose my other eye also.

Forgetting the Quran

Hadhrat Junayd Baghdadi Ra was once travelling with one of his students. A handsome Christian passed by and the student asked, will Allah put such a face in hell? Junayd Baghdadi replied, you have looked at this boy with admiration and very soon you will realise its consequence. It so happened that the student, who was a Hafiz, forgot the Quran.

Get married

Imam Ghazali Ra mentions that one of his disciples said to him that once I became so overcome with sexual desires that I could not control myself. I prayed much and cried to Allah. One night, I saw a saint in a dream. The saint asked me, what is wrong with you? I explained my situation to him and the saint passed his hands over my chest. When I woke up in the morning, I felt much better. However, a year later, I was overcome with sexual urges again, and like previously, I prayed to Allah until I saw the saint in my dream again. This time the saint asked me, "Do you want your sex urges to go away?" I replied in the affirmative. He asked me to bow my head. I did so and he slashed my head off with a sword. When I woke up, I felt much better once again. A year later, I was overcome with the same urges and I prayed and cried to Allah as before. I saw the saint in a dream and this time he said to me, “for how long will you continue to seek protection by merely supplicating?” After this, I got married and fulfilled the urges lawfully.

Encouragement of Yusuf AS

A woman offered herself to Sulayman b. Bashar who was a very handsome man. He ran away from her and that very same night he saw Hadhrat Yusuf AS in his dream. He enquired, “are you Yusuf AS?” He replied, “Yes I am that very Yusuf, but you are the Sulayman who did not even intend.” This is a reference to the verse of the Quran:

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَن رَّأَى بُرْهَانَ رَبِّهِ

She certainly desired him, and he might have desired her [Yusuf: 24]

A unique incident

Sulayman b. Bashar Ra relates that I used to go for Hajj. When I left Madinah and arrived at a place called “*Abwa*”, my travel companion left me to make a few purchases. In the meantime, a beautiful woman approached me and beseeched me saying, “O Saqi! Fill my measure with ‘Wasl’. I thought that she was hungry and at once laid out a tablecloth to serve her some food. She said, I am not hungry, but I desire what a woman desires of a man. I was astonished and I started crying bitterly whereupon she left me. When my companion returned, he asked me why I was crying. I made an excuse and said that I was missing my family. He knew I was lying as I was unmarried. He persisted, and eventually, I narrated the incident. He also started weeping and remarked, “If I was in your place, I would not have been able to act as you did.” Later, when we reached Makkah Mukarramah, after performing *Tawaf* and *Sa’i*, I went to sleep in a room. While

asleep, I saw a very handsome man. I asked, “Who are you?” He answered, “I am Yusuf.” I asked, “Are you Yusuf the *Siddiq*?” He replied, “Yes” I then said, “Your episode with the woman of Egypt is quite amazing.” He replied, “Your episode with the Bedouin woman is even more amazing.”

The blessings of Tawbah

Bakr b. ‘Abdullah al-Muzani Ra narrates that a butcher fell in love with his neighbour’s slave-girl. Once, while the girl was out, the butcher followed her and embraced her. She said to him, “I love you more than you love me, however, I fear Allah”. The butcher said, “If you are afraid of Allah, why should I too not be afraid of Allah.” Saying this, he repented sincerely and left. On his way, he was overcome with a severe thirst which put him on the brink of death. The prophet of that era happened to pass by him and asked him, “What is wrong with you?” He complained of his thirst. The prophet said to him, “Supplicate to Allah to send a cloud upon us. You supplicate while I will say *Amin* to your supplication.” The butcher replied, “Rather, you supplicate, I am not a devout person.” The prophet supplicated, and suddenly, a cloud came over them. When they separated, the cloud remained over the butcher, while the prophet walked in the sun. The prophet said to the butcher, “you said you had no worship with you, but these clouds appeared especially for you.” The butcher explained his story upon which the prophet said, “There is no action that makes a person more accepted in the eyes of Allah than Tawbah (sincere repentance).

The cave opens

Abdullah Ibn ‘Umar Ra narrates: the Prophet (ﷺ) said, "While three persons were walking, rain began to fall so they entered a cave in a mountain. A big rock rolled over them [and blocked the entrance of the cave]. They said to each other, ‘pray to Allah with the best deed you have performed.’ One of them said, 'O Allah! My parents were old and I used to go out to graze [animals]. On returning, I would milk the animals and take the milk in a bowl to my parents to drink. After they had drunk from it, I would give it to my children, family and wife. One day, I was delayed and when I returned, my parents had already fallen asleep, and I disliked waking them up. The children were crying at my feet (because of hunger) and this situation continued till it was dawn. O Allah! If this action of mine was solely for your sake, then remove this rock.' So, the rock moved a bit.

The second said, 'O Allah! You know that I was in love with a cousin of mine, like the deepest love a man may have for a woman, and she told me that I would not get my desire fulfilled unless I paid her one-hundred Dinars. So, I struggled for it till I gathered the desired amount, and when I sat in between her legs, she told me to fear Allah and asked me not to deflower her except rightfully [by marriage]. So, I got up and left her. O Allah! If I did this solely for your sake, then remove this rock.' So, two-thirds of the rock was removed.

Then the third man said, 'O Allah! No doubt, you know that once I employed a worker for one Faraq (three Sa's) of millet, and when I wanted to pay him, he refused to take it, so I sowed it and from its yield, I bought cows and a shepherd. After a time that man came and demanded his money. I said to him: Go to those cows and the shepherd and take them for they are for you. He asked me whether I was joking with him. I told him that I was not joking with him, and all that belonged to him. O Allah! If I did it sincerely for your sake, then

please remove the rock.' So, the rock was removed completely from the entrance of the cave.[1]

Anyone can slip

Sheikh Sa’di says I saw a Buzurg who had denounced the world and was staying in a cave. I said to him, “why do you not come out into the city and enjoy yourself with the people?” he said, “there are many handsome faces there and where it is slippery [hard to refrain from sin] even an elephant can take a tumble”

Repentance from an evil glance

Khayr al-Nassaj narrates, “I was with Umayyah b. Samit al-Sufi. By chance, his gazes fell upon a boy so recited the verse, *“And he is with you wherever you are, and Allah is watchful of whatever you do”* [al-Hadid: 4]. He then said, “Who can escape from the prison of Allah? My gazing at this boy is a test from Allah. It is like a wildfire on a windy day that devours everything in its path. I seek refuge in Allah from the calamity that my eyes have brought upon me and I fear that I may not find a way out of this sin even if I were to come with the virtues of seventy *Siddiq* on the day of judgement. Saying this, He cried profusely until he almost died. He read the following couplets while crying : O my sight! I will occupy you with crying so that you do not look towards anything harmful.

Piety

It has been narrated that for forty years, Muhammad b. Husayn who was a companion of Yahya b. Ma’in had not raised his head to look at the face of a person. Abu al-Qasim Ra says that once, we came to his the cave]. They said to each other, 'pray to Allah with the best deed you have performed.' One of them said, 'O Allah! My parents were old and I used to go out to graze [animals]. On returning, I would milk the animals and take the milk in a bowl to my parents to drink. After they had drunk from it, I would give it to my children, family and wife. One day, I was delayed and when I returned, my parents had already fallen asleep, and I disliked waking them up. The children were crying at my feet (because of hunger) and this situation continued till it was dawn. O Allah! If this action of mine was solely for your sake, then remove this rock.' So, the rock moved a bit.

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Piety

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[1] Sahih al-Bukhari

Two Shaytans with a beardless boy

Abu Ya'qub Ra narrates that we were with Abu Nasr b. al-Harth Ra. An extremely beautiful girl came in front of him and asked him where the *Bab Harb* was. He answered her pointing to a specific place. Shortly after, a young handsome boy appeared before him and enquired about the same thing. The Sheikh lowered his head and kept silent. The boy repeated the question and the Sheikh closed his eyes. We said to the boy: "what do you want?" he said, "I am looking for *Bab Harb*." We said to him, "here it is, in front of you." When the boy went away, we said to the Sheikh, "O Abu Nasr! A girl came and you replied and spoke to her, but when the boy came, you did not speak to him." The sheikh replied, "Yes, it has been narrated by Sufyan al-Thawri Ra that a girl is accompanied by one Shaytan, while a boy is accompanied by two Shaytans. I feared for my Nafs from the two Shaytans."

She gave her eyes

Sha'wana narrates that a very pious lady used to live next door to us. One day she went to the market and a man saw her and fell in love with her. He followed her to her house. She said to him, "what do you want from me?" he said, "I have become fascinated by you." She asked, "What do you like about me?" He said, "Your eyes." The lady went into her house and took out her eyes. She then came to the door and flung the eyes at the man and said to him, "take these eyes. God bless you!"

Sin upon sin

Abu Abdullah Husayn b. Muhammad al-Damighani narrates that there was a great Persian Sufi. He became infatuated with a youngster and was unable to restrain himself until he was tempted to sin. He was however mindful of Allah and regretted his evil thoughts. His house was at an elevation with a lake behind it. Overcome by remorse, reciting the verse, "*so turn in repentance to your creator, and slay yourselves*"[1]he jumped from the top of his house into the lake.

Ibn al-Jawzi comments: look at how Shaytan encouraged this poor man to gaze at this boy until gradually he fell in love with him. He then enticed him to commit a sin with him, and when he saw him refusing to sin, he made suicide appear like a good expiation for his evil thoughts. This man may not have been held accountable for his evil thoughts, because the prophet ﷺsaid: "Allah, may He be glorified and exalted, will forgive my nation (*Ummah*) for whatever crosses their minds so long as they do not act upon it or speak of it."[2] The man also regretted his thoughts and regret is repentance, but Shaytan made him believe that complete repentance will only be accepted when he kills himself as was the case for Banu Isra'il. Allah ordered the Banu Isra'il: *"So, turn in repentance to your creator and slay yourselves"*[3]. We have been forbidden to do such a thing, as Allah says: *"Do not kill yourselves"*[4], and so the man committed a major sin. The Prophet ﷺ said: "He who kills himself by throwing himself from a cliff will repeatedly do so in the hellfire for eternity."[5]

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[1] al-Baqarah:54

[2] Sahih al-Bukhari, Muslim

[3] al-Baqarah: 54

[4] al-Nisa: 29

[5] Sahih Muslim

Always looking down

Sheikh al-Hadith Maulana Muhammad Zakariyya Ra writes: during the days when Haji Qamruddin was ill, my uncle (Maulana Ilyas Kandhalwi Ra) used to go from the Madrassah to the Saharanpur Jami' Masjid to lead the five prayers. He used to go there for *'Asr* and return after *Maghrib*. Occasionally, I also had the opportunity to accompany him. As the route passed through the marketplace, I noticed that all the way until the Madrassah, my uncle kept his gazes on his feet and never looked right and left. I have also seen my Sheikh (Khalil Ahmad Saharanpuri Ra), if he was going somewhere; he never looked up and always kept his eyes down.

Deprived of Kalimah

It is related that a person was on his death bed. When he was instructed (*Talqin*) to recite the Kalimah, he said that he was unable to do so. He explained that once a woman came to buy a towel from him, he found her to be attractive and looked at her.

[The author narrates a story of Sufi Abdur Rab Ra and an individual who was involved in this sin of casting evil glances. After a conversation, they leave, and sometime later, the individual writes back to him informing him of his situation. Sufi Abdur Rab replies with a lengthy letter. The author has related the part of the letter which deals with evil glances. Hereby we present the translation of that letter - Translator]

It is natural for a man and woman to have sexual inclinations and Allah created this in view of many benefits and wisdoms, such as,the continuation of the human race, social establishment, having a good social environment, to be able to enjoy the feelings of love and to experience its benefits, and above all, to build the ability to dedicate all this for Allah and the hereafter. However, when this inclination is misused, the outcomes are just the opposite and there will are severe repercussions, such as corruption of the human race, the establishment of a satanic society, a godless environment and its evil repercussions etc.

We all believe evil glances to be a sin, but it remains to be seen whether we genuinely believe it to be a sin, or do we just say it superficially. If it is superficial then we will never be able to free ourselves from it, and if it is genuine, we will never have the courage to commit it, and even if Shaytan entices us to sin, we will be given the ability to immediately repent for the sin.

There are a few strategies through which we will be able to understand the true reality of this sin [and save ourselves from it]. They are as follows:

1. Take care of your wife's health and fitness.
2. Make her look attractive for yourself with clothes, jewellery and ornaments.
3. Even with the least amount of incitement to cast an evil glance, fulfil your desire with your wife and overcome Shaytan.

Note: the above three points are not to be taken solely for sensual pleasures and they should not be given so much attention that it distracts you from other affairs.

4. Just as everyone agrees that every disease is dreadful and disliked, and every disease has its germs and effects, similarly, every sin has its germs and effects. The evil glance is also a sin and a disease. It is beyond me to show you the physical appearance of its germs, but I will mention a few points about it.

Evil glances come with some germs that produce all sorts of dreadful effects. Similarly, the germs of other sins are formed, and some take the form of gasses, some poison, some smoke and some blood and puss etc. Once these germs, gasses and poison are formed, they constantly develop and continue showing their effect. Some gasses weaken the eyesight, some poison weakens the heart, and some germs cause harm to another organ, so much so that these harms stay for a lifetime, yet the individual remains careless.

In the Ahadith, we find an indication of this. We have been told that because of Zina, droughts and plague spread etc. In the same way, evil glances are the source of calamities such as financial constraints, anxiety, deprivation of children etc. Contemplating these outcomes and repeatedly reminding oneself of these will help in understanding the reality of this disease.

Whenever you are incited with such thoughts, perform Wudhu and perform two Rak'ats of repentance as soon as possible and think of the harms of this sin in this world and the hereafter, until you realise that this is simply foolish, it is an unprofitable deed and its harms are far greater. Through *mujahadah* (spiritual struggle) the disease of evil glances is removed in such a way that one will feel disgusted to look at any other woman besides his own wife. To stay on the right path these struggles are especially important and for this reason, some of these struggles are mentioned below.

1. While walking on the streets only use the eyes as much as is necessary to see the road ahead, otherwise, keep your eyes lowered. Before you go out, make an intention to act upon this, while walking, act upon it and later, take an account and ask yourself, was I able to keep my eyes lowered or not.

2. If you were not able to keep your eyes lowered then perform two Rak'ats of repentance and make a promise again, gradually in a few days you will not let your eyes wander around/
3. Keep a Tasbeeh in your hand and stipulate a litany whilst you are walking e.g. You will recite *Astaghfirullah* or the first Kalimah
4. If your eyes fall on a strange woman, at once lower your gaze and picture your mother's face.
5. If Shaytan incites you to intentionally raise your eyes to look at a strange woman then at once lower your eyes and picture Jahannam and imagine that as punishment your eyes are being filled with molten glass.
6. Physically reprimand yourself
7. For every evil glance, stipulate a certain amount of Rak'ats that you will pray as the Nafs will find it very tough
8. For every evil glance stipulate a certain amount of money that you will give in Sadqah.
9. Whenever you cast an evil glance, address yourself with the following words:
   "People think so highly of you, but your actions are so lowly. In front of people, you present yourself as a scholar and righteous person and away from them you commit acts of Zina, which are hidden from the public but known to Allah. In public, you are known to be on the path of spirituality and you are associated with the scholars, but in reality, you are associated with those actions that lead to hellfire. You are a person of sense and understanding, but you engage in such foolishness which leads to total loss and has no benefit at all. What a great business, because of the sin, you are earning the punishment of this world, while the punishment in the

> hereafter is waiting for you. Will you not repent until you are forced to do it? Now is the time to repent."

If you continue to read these words carefully then Inshallah this disease will go away. May Allah give us all a life of purity and save us all from all kinds of filth.

EPILOGUE

I would like to conclude this book with a passage from *Futuh al-Ghayb* by Shah 'Abd al-Qadir Jilani Ra:

Become oblivious of all sides and do not look at anything of them [world]. So long as your gazes are upon any of them, the side of Allah's grace and proximity will not be opened to you. So, close all the directions with the realisation of the unity of Allah (*Tawhid*) and with the negation and effacing of yourself and your knowledge. Only then will the side of Allah be revealed upon the eyes of your heart, and you will see it with your physical eyes when it comes with the rays of the light of your heart, faith and conviction [in Allah]. At this instance, a light will emanate from your inner self which will manifest itself on your external self just like the light of a lamp on a dark night; it appears from the orifices and outlets of the house, illuminating the external house from the inside. As a result, your soul and organs shall find peace in the promises and gifts of Allah, to the exclusion of the promises and gifts of others.

Have mercy on yourself and do not be oppressive upon yourself by surrendering yourself to the darkness of your ignorance and foolishness by turning your mind towards other directions; towards the creation; might and power; acquisition; means and relying upon them. If you were to do this, all the sides [of Allah] will be closed

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against you and Allah's grace will not be opened upon you as a punishment and chastisement for committing Shirk by looking at others besides Allah.

When you reach a state where you only look to the grace of Allah and you become blind of everything besides Allah and you do not attach any hope to other than Allah, then Allah will make you close and near to himself; he will show mercy to you and look after you; he will feed you and give you drink; he will give you medicine and bless you with *'Afiyah*; he will bestow his gifts upon you and make you rich so that after this you will neither see your poverty nor your riches.[1]

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[1] Futuh al-Ghayb, 58th discourse – averting the gaze from all sides and seeking the side of the grace of Allah

Final note

The eye is one of the great blessings of Allah and we have the choice to either value this blessing or be ungrateful and unappreciative. We have already mentioned the harms of not valuing the eyes and we have also mentioned ways to save oneself from this deadly disease. Now, I would just like to mention that the intelligent one is he who acts upon all that has been mentioned.

Allah says:

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

Then you will be asked about all pleasures (you enjoyed in the world) [Takathur: 8]

And on that day, those who were not ungrateful and thanked Allah for his blessings will be successful in the questioning. And those who did not fulfil the rights of Allah's blessings and were verbally and practically ungrateful will be unsuccessful in that questioning. Allah give us the ability to fulfil the rights of his blessings and make us all successful on the day of Judgement.

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“Bad Nazri Ka Ilaj”

EVIL GLANCES:
A REMEDY

If we were to just ponder over a presumably small bounty, the eye, we would be amazed how such an intricate and sensitive organ has been kept under such protection, and what a great advantage it is to have them. Every individual acknowledges that the loss of eyes is a loss of life, yet how many of us use these eyes in the correct avenues; how many of us thank Allah for them and how many make an effort to safeguard them?

- Mufti Isma'il Kacholwi Saheb
(Jami'ah Islamiyyah, Dabhel, Gujrat)

Imam Ghazali RA has said that the unlawful gaze has a profound effect on the senses as well as the heart. It also has a negative effect on one's spirituality. It is for these reasons our beloved Ustaad Hazrat Maulana Hashim Saheb (Mada Zilluhul Aali) wrote a small book on this topic which is very concise yet beneficial for those who wish to save themselves from this disease.

[redacted]